

# BOSTON RECORDER

## And Religious Telegraph.

NATHANIEL WILLIS AND ASA BAND, PROPRIETORS

AND EDITORS. . . . NO. 22, CONGRESS-STREET, BOSTON, MASS. . . . W. A. PARKER,

NO. 34....VOL. XIV.

### RELIGIOUS MISCELLANY.

For the Boston Recorder.

*An Appeal in behalf of Missions; addressed to Episcopalians. A Sermon preached before the Board of Directors, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States. By Alonso Potter, Rector of St. Paul's Church, Boston. R. P. & C. Williams, 1829.*

The subject of Foreign Missions, has long been one of deep interest to the friends of Christ. Ever since Mills, with an enthusiasm, which reminds us of the lofty and consecrated zeal of the Apostles, began to urge upon the American Church, the claims of other lands, the wants and miseries of Paganism have been continually before us, and have appealed with a voice of agony to every benevolent heart. The appeal has not been vain. The cry of the perishing heathen has sounded through the land, and awakened a sympathy which we trust will never sleep, until the dawn of Millennial glory shall arise, and all the shadows of ignorance, and error, shall flee away. One Christian denomination after another has come forward in this cause of God and of charity, until almost the whole Evangelical church are aroused to a sense of their long neglected duty, and are beginning to unite their councils, and combine their efforts, to emancipate the world from the thralldom of superstition and sin.

We are greatly rejoiced to see our respected Episcopal brethren coming up to the help of the Lord. We have evidence which gladdens our hearts, and creates the hope of better days, that they are beginning to be sensible of their high responsibility to Christ; that they acknowledge the mighty debt which we owe to the heathen, and are looking out with kindling sympathies upon a world in wickedness. In them, the friends of missions may hope to find powerful auxiliaries. The wealth, the talents, the piety, and the enlarged charity which they possess, will render their co-operation not only desirable, but under God, greatly efficient.

The discourse before us, we hail as the promise and the pledge, that the spirit of missions shall not somber again in the Episcopal church in America. We greatly mistake the character of our brethren if that communion, if an appeal, coming as this does from a heart that is warmed with the charity of the gospel, does not reach a chord of feeling that will vibrate long and powerfully, and we trust that henceforth they will regard their treasure as given, not that it might be left "to corrode with rust," or "canker under the curse of inactivity," but that it might be faithfully used to cancel a debt which is already fearfully large, and every moment rapidly increasing—to satisfy claims, which "God himself has authenticated," claims which are recognized this moment at his bar," and which rest upon the Christian world with all the weight and solemnity of eternity.

Of the Discourse itself, it is not necessary that we should speak very particularly. Suffice it to say, that it is eloquent and powerful, and breathes the spirit of the Apostle whose high sense of duty, we are exhorted to cultivate. Mr. Potter takes a very just view of the relation which the Christian church sustains to the heathen world. We are, he says, their *debtors*. We are under a solemn obligation to preach unto them the Gospel of Christ; and the ordinary rules of justice, are not more binding upon us, than the duty of sending the gospel substitute, should be upon our consciences.

With the Apostle, to love one's neighbor as himself—to do good to him as opportunity—to implant in him therefore, the richest of all blessings, the blessing of the gospel, this we say, is, in the estimation of Paul a duty, for the omission of which, there can be at the bar of God, no conceivable excuse." To this view of our obligations to the heathen, we most cheerfully subscribe, and we say that all who call themselves Christians, may contemplate it, until they shall be as much ashamed, and as unwilling to keep back their money from the treasury of a Missionary Society, as they would be to defraud a neighbor of his just due.

Mr. Potter enforces the claims of the heathen by growing appeal to his brethren, "as men of taste, men of feeling, and as Christians." We thank him for his labor, and assure him, that although the appeal is made to "Episcopalians," it will find a ready response in many a heart that worships not the altar. In reading the Discourse, our feelings were deeply moved, and we laid it down with an increased conviction that the moral condition of the heathen is unutterably deplorable, and that we as men of feeling, and as Christians, should double our exertions to send them the bread of life.

We know not where to find a more vivid and touching picture of the miseries of Paganism than contained in the following passage.

"Yonder is a Pagan village! Forget that some hundred, or thousand miles separate it from your home. Imagine it near you, and willing to be interested, go and explore its condition. There are others who seem bereft of maternal tenderness; there are fathers who seem to care not for the offspring who are bone of their bone. Infants are born alive, or cast to crocodiles, by her who bears them; while the sick and the aged are deserted and to languish and die unpitied and alone. Feuds, animosities, jealousies and strife, are perpetuated from generation to generation; and even on his dying bed, the old man is heard charging his children never to rest till they have shed the blood of their unquainted foe. Men are armed, each against his neighbor, and his neighbor against him; while fraud and deceit, falsehood and calumny, treachery and revenge, embitter all the relations of social life! Near to that helpless parent. He has reached his last hour. Weary of the charge, his own sons have left him by the roadside, like a useless thing. Hungry and thirsty his soul fainteth in death. He cries for succor; but no ear will listen, and none will relieve. The traveller passes by on the other side. The stripping, as he goes along, sinks at his groans. The crowd of ruffian children gather round to cover him with dust, or pelt him with stones. He calls on death! It comes!—also some dark forboding, some fearful look—but he knows not what—bids him shrink back. He trembles; he hesitates; and then plunges into the dark, unfathomable abyss of eternity, is no more.—Now would you give nothing? I am the most cold hearted man in this assembly—will you give nothing to rescue this being—this page from their degradation? Would you give me to infuse into the hearts of these cruel parents the tender, the self-denying affections of a Christian mother? Would you give nothing to the bosoms of these unnatural youth with prompt humanity, the generous piety of a Christian child? Would you give nothing to enfranchise these intellects, so debased and enslaved, and open them the light and power of Christian truth? Where is the man—who let him appear and answer—where is the man, who dare confess that such objects have no claim? who dare admit that he is ready to fold his hands and look on, while intelligent beings sink down to the level of the style,

and wipe from their dishonored brows all traces of manhood; and with faculties which might make them useful, and happy, and great, live lives more brutal, and die deaths more wretched than the beasts of the field?

Our limits compel us to close these remarks with one more extract from this excellent Discourse. We make it for the especial benefit of some who profess a willingness to do something for the heathen, but who seem to think that we must wait for some more decisive evidence that the set time for effort has arrived. Hear our author, and let a voice sound through the land, and arouse every sluggish heart to the duty of immediate effort. "Who will say that the time for their illumination has not come; that they are not yet prepared to receive or comprehend the gospel? that they must wait? And is this so? What! when God himself declares that the fulness of time has come; when he decided 1800 years ago, that the world was ripe for the glad tidings of redemption, shall we profess ourselves wiser than Him? shall we—assisted by so many and such peculiar advantages—shall we stand, and parley, and say it is not time? Not time! when Paganism seems smitten with infirmity, and tottering under the imbecility of old age? not time! when the people of the saints of the Most High, seem going forth in serious earnest, to take possession of the kingdom and the dominion and the greatness of the kingdom under the whole heaven? Not time! when on every side we have proof positive, and ocular, of the practicability, and the success of their enterprise! when the notes of Christian praise are heard from the culls of the north, and the isles of the south; from the shores of the east, and the wilderness of the west; when whole villages of Asia are seen subverting their idol temples, and tribes of Africa are heard calling out for "good men and good books;" when the power and efficacy of Christian truth are witnessed in the renovated lives and happy deaths of many a Pagan disciple; when from the dying lips of a Karabini, a Keopulani, a Catherine Brown, there are heard almost at this moment the accents of Christian peace and hope; is this not a time?—When in God's will shall be the time? Are we to wait till more generations shall have descended into eternity? Are we to wait till God, wearied with our sloth, shall work some miracle to reproach our unbelief, and supersede our labors? Are we to wait till in literal truth, an angel of heaven shall come forth; come to perform our duty; come to publish the innocence of the victim of his treachery in circumstances of extraordinary publicity. It rendered the reward of his iniquity absolutely worthless, even in his esteem. Its terrible scourges inflicted anguish unutterable; the horrors and despair of his guilty soul rendered life intolerable.

2. The power of conscience is signalized apparently in the case of Judas. It drove him to make full confession of his crime, and to testify to the innocence of the victim of his treachery in circumstances of extraordinary publicity. It rendered the reward of his iniquity absolutely worthless, even in his esteem. Its terrible scourges inflicted anguish unutterable; the horrors and despair of his guilty soul rendered life intolerable.

3. Those who participate in the crimes of transgressors prove in the end their most provoking and aggravating tormentors. These priests and elders were apparently very kind friends to Judas, when they covenanted with him to deliver up Christ. But now he is seized with remorse, and confesses that he has betrayed innocent blood, they give the cutting retort, "What is that to us? See thou to thyself."

4. The repentence of those sinners, "for whom it would be good, if they never had been born," is defective, as to time and quality. It is too late; the evils they have done are past remedy—it is not godly sorrow; but the sorrow of the world, which worketh death.

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ARE UNITARIANS UNIVERSALISTS?

This is a question which has been frequently asked of late. It is a question of great practical importance. It deserves serious consideration.

Whether justly or not, the Orthodox do charge the Unitarians with being Universalists.

The charge true or false? "Hollis" and others have called upon the Hollis Professor in Harvard University to inform the public what he teaches upon this momentous subject. The result is, that the Professor denies having "declared himself a Universalist, with an explicitness which need not be misunderstood." Does he deny that he is a Universalist? No. Dare he deny that he is a Universalist? No. But are the opinions of this gentleman the opinions of the sect generally?

For some time past, we had not noticed any distinct denial of Universalism by any Unitarian writer. Such a denial, however, we find inserted in the Christian Register, August 1.

The writer is commenting on a passage taken from the Spirit of the Pilgrims. "I have only one remaining topic to notice in this extract. It is said that 'Unitarianism, as a system, allays the fear of death, by the ordinary rules of justice, are not more binding upon us, than the duty of sending the gospel substitute, should be upon our consciences.'

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soon as he (Mr. Handa) could, he had opened two schools, one for the English language and another for the Hindoo children. One had been particularly useful, as from it he had derived an assistant missionary; but in the Hindoo school, after he had translated as well as he could, a part of the Scriptures and Watts's Catechism, and given them to be read, the children became alarmed, and the school was deserted. That had much disconcerted him; but by degrees, they had come back again. They had in time placed a reliance and dependence upon the Missionaries; and if he had persons to teach, he could have had scholars in every village within one hundred miles around. He had had invitations for that purpose, but he had been obliged to decline them, as he had neither hands nor funds. The children lately had on the Sabbath also come to the service as regularly as the children in this country; they came in procession from the schools, and sat quietly on their mats according to the custom of the country. They were catechised, and it was surprising how well they answered. Although he could not say that any of them were Christians, yet they had so much light as that they knew the meaning of what they heard as well as any one in the meeting. He frequently made them assist him in preaching; he asked them about God and his perfections; he spoke to them of Jesus Christ and of the way of salvation; and they answered him correctly. While the children were answering, the parents collected to listen, and were surprised at the knowledge they had acquired. They carried home their Bibles and Catechisms, and proceeded with their instruction at home. He trusted that the time approached when God would have mercy on his Indian Zion; and he had already given a token of it by the increase of piety amongst the Britons and the other Christians there. Twenty years ago there was no such thing as piety, but now there were many and decided Christians. Even the Episcopalianians helped their dissenting brethren as if they belonged to themselves. They aided them by their counsel, by their property, and by their prayers. No one could tell the difficulties he had experienced on account of the suspicious and fears formerly entertained, but the difference now gave great cause for rejoicing. Those who went out now could not have an adequate knowledge of the great work that God had done. A few days before he had left Belzay, although he was weak he could not but visit the schools of the villages round about. On his arrival he announced that he was about to take his leave of them; and they exhibited the greatest concern. After addressing them he offered up a short prayer. They were struck. And when he was leaving them, he said "we have for twenty years established schools and instructed you, but have we had any fruit? No; as yet we have not seen one real Christian. I am going to the friends who love you, and have sent me: what shall I say respecting your village?" A silence prevailed for some time; at last one of the head men rose and said in Hindostanee, "Sir, tell them the harvest is nearly ripe." *id.*

## MISSIONS.

## HEATHENISM A STRANGER TO BENEVOLENCE.

Extracts from the late Correspondence of the Wesleyan Methodist Missionary Society appear in the last *Missionary Herald*. Among these, under the head of *Ceylon*, is the following letter from Cornegall; which (says the Editor of the *Herald*) "furnishes another illustration of the well known truth, that the heathen, accustomed to act in all things from no higher motive than self interest, have no idea of the holy nature, and sublime extent of Christian love."

Two Kandian headmen, Kotta Kohome, a Corale, and Gadiwoda Ralage, an Arachchi, came to Cornelius, our native priest. They said they had been so informed by several people, and were disposed to credit the report from the circumstance of his having such an extensive knowledge of the Buddhist religion. He told them that though he had never been a Buddhist priest, yet he had been brought up from his infancy in the faith of Buddha by his parents; but that afterwards he was converted to the faith of Christ by Christian missionaries; and that soon after having embraced this religion himself, he was enabled, through the blessing of God, and as his appointed instrument, to convert his heathen parents to this blessed faith, in which they still continue. I wish, added he, "to convert you also, and all your brethren, and all the families of your tribe." Why? said they, "what will you gain by it?" "I shall gain your souls," replied Cornelius. Headmen: "What profit can that be to you?" Cornelius: "You are my brethren; I love you. I do myself, consequently it will fill me with satisfaction and delight to have a hope of meeting you in heaven." Headmen: "Our people have no such fellow-feeling concern, and love for each other!" Cornelius: "True, because your religion neither teaches, nor excites such pure love as is taught to us, and produced in us by the religion of Jesus Christ."

BOMBAY.

Mr. Stone, a missionary in the service of the American Board, writes, under date of Nov. 17, 1828, that the prospects of the mission are brightening. At the last communion, a convert from the Roman Catholic faith was added to them. The following extract relates the recent conversion of a Brahmin; and the influence of the gospel on another, an aged man, residing on the continent, about 40 miles from Bombay.

A few weeks ago, a Brahmin, from near Poona, received Christian baptism, which has produced a great excitement among his relatives. He says his parents and brothers have destroyed their idols, and are determined to become Christians. His attendants a week first directed to Christianity by reading some of our religious books, which had been sent to this country. He came first to the Scottish missionaries at Bankote, 60 miles south of Bombay, and by them was sent to the Rev. Mr. Stevenson, of the Scottish Mission recently established in Bombay—under whose instruction he had been, and by whom he was baptised.

Another native, an aged man, who lives on the continent, forty miles from Bombay, called on Mr. Graves a few weeks ago, and spoke of his desire to be baptised. It was word of God, and requested me to read it: you also invited me to come to the temple on the Sabath, where I should hear more of the word of God. I did so, and my mind was affected—I returned home, and read my book; was convinced that I had received no good from my gods, and that they could not save me. I resolved I would destroy my household god, which I had worshipped more than thirty years. So I got up early one morning, and took my stone god, and carried him to the river, and cast him in, and he sank out of my sight. When my family arose, and found the family god was missing, there was no small stir to know what had become of him. I told them what I had done; and now I have come to you for instruction.

He left us to remain with us here: but has not yet arrived. Separatives of the first responsibility have called him on recently, requesting Christian instruction, of whom appear convinced that their religion cannot save them. Others may be considered as just beginning to inquire into the truth of Christianity. Our books are received with much eagerness. Many are beginning to read and hear the gospel.—*Mrs. Her.*

SYRIA.

*Tannoos El Haddad.*—Late communications from Mr. Smith, in Syria, contain further accounts of *Tannoos*, whom we have before introduced to our readers as one of the fruits of that mission. The controversy between him and his former priest continued on various topics. The *Herald* furnishes the answer of *Tannoos*, to the written argument of his priest in favor of the fast in honor of the *Apostles*; which, it is said, entitled the priest. "It is interesting to see (says the *Herald*) the intense opposition of *Tannoos*, who but lately was a firm adherent of the prevalent superstition, now coming forward a bold and zealous champion of the truth, skilfully wielding the sword of the Spirit; and confounding, if not convincing, the enemies of evangelical religion."

*Indian Missions.*—From letters recently received from Alabama and Mississippi, we learn that the Missionary Stations at Mayhew and Goshen, are sharing in the gracious effusions of the Divine Spirit. Particulars are not given. It is, however, mentioned that a very interesting meeting was recently held at Mayhew—that the hand of the Lord appeared to be evidently present in giving efficacy to his own word, and that, since the meeting, 175 cases of deep conviction for sin have occurred. Among the Choctaws and the Cherokee of the Arkansas, such is the state of religious improvement, that one of our correspondents says in reference to it: "Do we not here see the dawning of the Millennial day?" We do not here see the dawning of the Millennial day?" *[Charleston Obs. abr.]*

## REVIVALS.

*From the Philadelphian, REVIVALS IN FRANCE.*

The Reverend author of the Circular, (extracts from which we have placed in our first page) states, in his excellent letter to the General Assembly, that in 1825 more than 150 Roman Catholics abandoned popery, and became the glory and ornament of the churches in his *Division*. One of his congregations is composed entirely of these, who are conformed to the precepts of the gospel. In the town of St. Quentin, of which the Rev. W. H. Bowes is pastor, nearly a week passes without conversions from Catholics, for nearly a month. The work of God also makes great progress, among Catholics and Protestants in the neighborhood of the town, and in almost all the churches of the Northern department, through the instrumentality of devoted laymen. Excellent books and religious tracts, furnished by the Societies of London and Paris, have been, and are still, circulated extensively, by means of converted persons, and by paper-carriers who are daily engaged in this work, and in conveying the gospel from house to house. These are followed by the preaching of itinerant ministers, and thus "conversions are abundant." The doctrines proclaimed during this season of refreshing to the French churches, and which have received the sanction of the Holy Spirit's presence, are the truths of the gospel.

In France, in our happy country, revivals and conversions have taken place on which have been preached with power and simplicity, the corruption of our nature, the necessity of repentance, regeneration by the Holy Spirit, justification by faith in the blood of the Saviour, sanctification as the fruit of this faith, and the other vital doctrines of the Gospel. Wherever these great truths have been preached, in public or in private, souls have been awakened from their sleep of death, but there has been a strong opposition manifested, particularly on the part of the unconverted pastors. In my parish it arose at first, and still often proceeds, from some of the subaltern authorities, and from the Romish clergy. However, think ye not, that the organization division here will well be elicited, and we may now preach the gospel of salvation in the greater number of our churches, without being called, as we were formerly, Innovators, Methodists, or even Antinomians."

## INQUIRY MEETINGS IN ENGLAND.

In the London Evangelical Magazine for June, we find an interesting article from the pen of the Rev. Mr. James, "on the necessity and importance of ministers establishing and supporting inquiry meetings, for the instruction of those who have been recently brought under religious concern."

After alluding to the important benefits derived from such meetings in the revivals on this side of the Atlantic, and showing from the very nature of the case, how admirably calculated they are to promote the object for which they are instituted, Mr. James gives the following account of an experiment which he has himself lately made of their efficacy.

About three months since, after a sermon of more than ordinary solemnity, and which seemed to produce considerable impression, I stopped the congregation, as soon as the benediction was given, and gave a notice to the following effect: If any of you are not yet converted, and impressed with the subject which you have just heard, or should have been by any previous means brought under consideration about your soul's salvation, and should wish to make known your feelings to me, I invite you to meet me in the vestry on Tuesday evening next, when I intend to set up a meeting for the private instruction, encouragement, and help of all such as are beginning to be anxious about their everlasting welfare. If you have not courage to come to me, call upon me at my house, where, however I may be employed, I will most joyfully welcome any one, and at any time, who comes to me with that question, "Sir, what must I do to be saved?" On the appointed evening, I found twenty and two persons, all of whom, with the exception of six, were entire strangers to me, and were attending upon my ministry, and all of whom, I found to be in various stages of religious inquiry. Some few others, and one of them a professional gentleman of great respectability, called at my house. The evening at the vestry was spent in short conversations with each individual, which were intended to elicit, as far as decorum would allow, their general history and present state of mind. It was a season not to be forgotten. Two or three were laboring under the deepest and most painful consciousness of sin, and were desirous of being relieved of it. Several others were laboring under the consciousness of sin, and were desirous of being relieved of it. Some few others, and one of them a professional gentleman of great respectability, called at my house. 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## PROGRESS OF TEMPERANCE.

**Improved Groceries.**—We are induced every week in the privilege of reporting the rapid progress of temperance in almost every part of the land. It is silently making advances also in our own city. But would not the reformation extend more rapidly, if the friends of temperance should take a little pains to avoid the groceries where the poison is still kept for sale, and encourage those from which it is totally excluded? This is a kind of influence of which no man can soberly complain; and which, if extensively exerted, would be felt in the right place. Mr. S. P. Adams, in Court Street, near Bowdoin Square, has opened a store which we believe is highly worthy of encouragement.

**Cocaine Measures.**—In one of the smallest towns of Trumbull county, Ohio, a man had a small frame to raise, and proposed to his neighbors to raise a barrel of whiskey. All the losers of neighborhood strect and refused to hit a finger, till he would send for whiskey. Finding him troubling them sent for a bottle themselves and urged all to join them. When they had obtained all they could, they retired to a field for playing ball. A small Company of temperate men raised the building, partook of a supper, and went home before sunset. Another raising was soon after effected in the same manner, though the temperate carried whiskey to the spot and almost compelled people to drink. *W. Intell. abr.*

The Rochester Observer mentions a 4th of July dinner-table, in the western part of New-York, where more than 300 gentlemen dined. There was an elegant display of decorations, and one gentleman noticed them particularly after the company had withdrawn, and is confident that one pint would have replenished them all.

**Cincinnati, Ohio.**—The Pundit states, that the Young Men's Temperance Society of that city, has now more than 100 members.

**Small Draughts.**—Some editor proposes a temperate use of ardent spirits rather than total abstinence, and pleads the example of the late venerable Dr. Holylee, who drank about a glass a day for 40 or 50 years. The editor of the Salem Register thinks it would be difficult to find another instance of so long a continuance of such a practice, and increases the question as to what would be found another man, who lived to the age of a century, in the exercise of his mental and corporeal faculties. In the increase of the appetite and the drain, lies the great danger; and one instance in a thousand, where a man keeps himself to the same quantity, is a wonderful exception to an almost universal rule.

**Connecticut.**—The Editor of the New-Haven Intelligencer proposes, that a delegation from that city attend the monthly meeting of the Litchfield County Temperance Society, that they "may catch something of the spirit of reformation which is abroad in the land." He thinks New-Haven is in the back ground; and that, if the exertions made in neighboring counties continue to be crowded with success, they "may soon see all the drunkards in the State flocking to New-Haven as the city of refuge." He commands his special proposal to the wholesale and retail grocers of his city, who have heretofore furnished the good people of Litchfield County with hundreds of hogheads of ardent spirit. Now editors abroad cannot with propriety join in this curtain lecture of the editor at home; but we do certainly desire to see the virtue and intelligence of New-Haven arrayed actively on the side of Temperance.

**Temperance of the Jews.**—A young Jew returning from London Theatre, with a female relation, was maltreated by the mob. The young man endeavored to justify his conduct by asserting that the Jew was drunk; but the latter found no difficulty in disproving the accusation, the presiding magistrate and principal police officer, united in declaring that they had never known a Jew intemperate in the use of spirituous liquors.

## ARTICLES OF INTEMPERANCE.

A respectable jailor in Virginia says, that so far as comes within his observation, nine tenths of the persons committed to prison, for any cause, are intemperate.

**Temptations.**—A writer in the Journal of Commerce, complains of boarding houses, that the tables are loaded with bread to correct the bad taste of the water; while cider, beer, &c. are furnished only when called for, and at high charges. These people are in a manner obliged to use alcohol. The same practice is also observed in the Steam boats.

A professor of religion in Vermont, who is the father of a numerous family, (of whom all are married and but one have children,) once had a deeply beloved son that became an habitual drunkard, and is now gone to the rewards of eternity, his own hangman. The wife of the same man, and the mother of these children, has become a drunkard and a maniac. Yet this man is an advocate for the temperate, prudent use of ardent spirits, has manufactured and sold the article, and even now continues the traffic. *W. Intell. abr.*

## RELIGIOUS SUMMARY.

**Bible Recitation.**—The Rev. Mr. Robbins stated, at a recent Bible meeting in Hartford, as follows: "In the year 1715, the General Assembly of Connecticut passed a law requiring the Selectmen, in their respective towns, to see that the Bibles were read in the schools, with the assistance of the master, and with the aid of the parents."

**Conn. Obs.**—Another.—The Officer's Filial Affection.—The instrument of good others.—*The Nursery-Diologue.*—On being The Ten Tree.—Religious Books.—Obituary-Poetry. By a Mother Decay.

**Editorial History.**—Panther My Mother's Letter.—Address to Parents.—Children.—The Nurse.—The Blind Beggar.—Let me die the death that shall I leave away?—Vocation and Necessity.—Heaven. The Anna. Infant's Hymn.

**RECORD.**—The annual commencement was held at Philadelphia on June 20, in course on 8, and of D. M. was conferred President of E. L. Fitch, Professor of Connecticut. Previous stone of the new College ceremonies, by the Right Hon. of Pennsylvania.

**Commencement.**—It was held July 1, in course on 8, and of D. M. was conferred President of E. L. Fitch, Professor of Connecticut. Previous stone of the new College ceremonies, by the Right Hon. of Pennsylvania.

**Conn. Obs.**—Another.—The same gentleman also added: "In the time of the revolutionary war, the Continental Congress perceiving that the suppression of commercial intercourse with Great Britain must produce a great want of the Holy Scriptures in the United States, desired Mr. Robert Atkinson, of Philadelphia, to publish an edition of the Bible. This work, at that time great and difficult, was performed, under the direction of the Committee, in 1781; a good edition was executed, strictly without note or comment, revised and approved by the Chaplains of Congress, and recommended by that body under the well known venerable signature of Charles Thomson, Secretary. This was the first English Bible, and the second of any description, printed in America. Mr. Elliot's Indian Bible was printed in Massachusetts about the middle of the preceding century." *id.*

**Sabbath Schools.**—are becoming established in comparatively desolate places. A minister writes from New-Hanover, N.C. to the editor of the Richmond Visitor, that eight Sabbath schools have been formed within the bounds of his churches, 7 of them in May last and one the autumn previous. They have on record 250 names, of persons from 20 years of age down to 4; are mostly supplied with teachers, who manifest great interest in their pupils. The average student is a boy of 12, and there are 1000 in each school number. The schools have appeared to increase the attendance of the people on public worship.—A school established in Fairfield, Rockbridge co. Va., is increasing in numbers and usefulness. Some of the children come four miles. Parents are gratified, and read the books of the library as well as the children.

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**England.**—Parliament was prorogued on the 4th of June. It is said the House of Lords is to receive an accession of dignity in the person of Mr. Peel—that Mr. Veseys Fitzgerald is to lead the House of Commons, and that Mr. Goulburn is to be speaker.

The sale of Mr. West's paintings has closed—the whole proceeds (including the Gallery or Exhibition Room bought by Mr. Smith for 4800 guineas) upwards of 25,000 guineas.

**England.**—The Liverpool Advertiser says: "The late arrivals we have an official account of a great battle fought near Chonu on the 11th of June, between the Russian General in Chief, Count Diebitsch, and the Grand Vizier in person, when the former gained a signal victory—or at least so say the Russian writers. By their statement it would appear that the Turkish army consisted of 40,000 men; that they were completely routed, leaving 2000 of their number dead on the field, together with military stores and nearly 60 pieces of artillery."

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## POETRY.

For the Boston Recorder.  
LINES SUGGESTED BY A VISIT TO BUNKER'S HILL.

Here fell Columbia's patriot sons,  
Against the tyrant led;  
Ah, here her bravest, boldest ones  
For a nation's freedom bled.  
And now do eloquence and song,  
And the historic page,  
And granite pile their fame prolong  
To each succeeding age.  
And often to this far famed place  
The patriot loves to lie,—  
Each vestige of that scene to trace,  
Whose mem'ry cannot die.  
But list thee, stranger, while thy tread  
Is so on Bunker's height,—  
While musing on the mighty dead  
Who fell in freedom's fight.  
Know'st thou the "sacramental" hand,  
Whose banners are unfurled,  
Not to set free a single land,  
But to redeem a world?  
Know'st thou how many a gallant one  
This holy war hath tried,  
Adeeds of sacred valor done,  
And bravely nobly died!  
And now, on many a distant shore,  
Their mould'ring bones repose,—  
The perils of their warfare o'er,  
Its labors and its woes.  
And shall not fame, with holy zeal,  
Their worthy deeds record,  
Who waged, for man's immortal weal,  
The battles of the Lord?  
And shall not pensive men love  
Upon their names to divine;  
And holy emulation move  
Our hearts to act as well?

S. D. A.

## MISCELLANEOUS.

From the National Intelligencer.  
PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—NO. I.

GENTLEMEN.—Every careful observer of public affairs must have seen, that a crisis has been rapidly approaching, for several years past, in reference to the condition, relations, and prospects, of the Indian tribes, in the South-western part of the United States. This crisis, of course, of our most intelligent citizens has been fixed upon the subject with great interest. Many others are beginning to inquire. Several public documents, which have recently appeared in the newspapers, serve to awaken curiosity and to provoke investigation.

Still, however, the mass of the community possess but very little information on the subject; and, even among the best informed, scarcely a man can be found, who is thoroughly acquainted with the questions at issue. Vague and inconsistent opinions are abroad; and however desirous the people may be of coming at the truth, the sources of knowledge are not generally accessible. Some persons think that the Indians have a perfect right to the lands which they occupy; except in fact, that such right has been modified by treaties fairly made, and fully entered into at the time of signing. But how far such a modification may have taken place, or whether it has taken place at all, they do not admit themselves to be ignorant. Others pretend, that Indians have no other right to their lands, than that of a *tenant at will*; that is, the right of remaining where they are, till the *owners of the land* shall require them to remove. It is needless to say, that, in the estimation of such persons, the owners of the land are the white neighbors of the Indians. Some people are puzzled what is supposed to be a collision between the powers of the General Government and the claims of particular States. Others do not see that there is any hardship in bringing the Indians under the laws of the State, in the neighborhood of which they live—on the phrase, "the *time of which* of which they live." Some consider it the greatest of balances that can be done to the Indians to remove them, even with their consent and against their will, to a country where, as is supposed, they will be in a condition more favorable to their happiness. Others think, that if they are compelled to remove, their circumstances will be in all respects worse than at present; and that, suffering under a deep sense of injury, and considering themselves crushed by the strong arm of physical force, they will become utterly dispirited, and sink rapidly to the lowest degradation and to final extinction. So great a diversity of opinion is principally owing to the want of correct information. It is my intention, Messrs. Editors, to furnish, in a few numbers of moderate length, such materials as will be of even dispassionate and disinterested man to determine what the state of the case is.

In the mean time, I would observe, that the people of the United States owe it to themselves, and to mankind, to form a correct judgment in this matter. The questions have forced themselves upon us as a nation:—What is to become of the Indians? Have they any rights? If they have, What are those rights? and how are they to be secured? These questions must receive a practical answer; and that very soon. What the answer shall be, is a subject of the deepest concern to the country.

The number of individuals to be affected by the course now to be pursued is very great. It is computed, that there are within our national limits more than 300,000 Indians; some say, 500,000; and in the South-western States, the tribes are rapidly increasing. The removal is in contemplation, with an aggregate population of more than 60,000. The interests of all these people are implicated, in any measure to be taken respecting them.

The character of our government, and of our country, may be deeply involved. Most certainly an indecisive sign will be fixed upon us, if, in the plenitude of our power, and in the pride of our superiority, we shall be guilty of manifest injustice to our weak and defenceless neighbors. There are persons among us, not ignorant, nor prejudiced, nor under the bias of private interest, who seriously apprehend, that there is danger of our National character being most unhappily affected, before the subject shall be fairly at rest. In individuals are involved by an erroneous view of fact, or by the will of false principles, a free discussion will relieve their minds.

It should be remembered, by our rulers as well as others, that this controversy, (for it has assumed the form of a regular controversy,) will ultimately be well understood by the civilized world. No subject, not even war, nor peace, nor very, nor the nature of free institutions, will be more thoroughly canvassed. The voice of mankind will be prosecuted upon it;—a voice, which will not be drowned by the clamor of ephemeral parties, nor silenced by the party considerations of private interest. Such men as the Baron Humboldt and the Duc de Bruglie on the continent of Europe, and a host of other Statesmen and Orators, and powerful writers, there and in Great Britain, will not be greatly inclined, in deciding a grave question of public morality, by the example of the contending parties, or the selfish views of some little portions of the American community.

Any course of measures in regard to the Indians, which is clearly fair, and generous, and benevolent, will command the warm and decided approbation of intelligent men, not only in the present age, but in all succeeding times. And with entire confidence it may be said, if, in the language of Mr. Jefferson, the People of the United States should, "feel power, and forget right;"—if they should resemble a powerful man, who, abounding in wealth of every kind, and assuming the office of law-giver and judge, first decides himself to be the owner of his poor neighbor's little farm, and then ejects the same neighbor as a troublesome incumbrance;—if, with hand enough now in the undisputed possession of the whites, to sustain ten times our present population, we should compel the remnants of tribes to leave the places which received them by a provision from the God of creation;—they have long regarded as their permanent home;—if, when asked to explain the treaties, which we first proposed, then solemnly executed, and have many times ratified, we claim, and prevaricate, and bind by stipulating, not merely ourselves, but the abler and wiser Statesmen, which our country has yet produced;—and if, in pursuance of a narrow and selfish policy, we should at this day, in a time of profound peace and great National prosperity, abide all our professions of magnanimity and benevolence, and in the blazing light of the nineteenth century, drive away these remnants of tribes, in such a manner, and under such auspices, as to ensure their destruction;—if all this should hereafter appear to be a fair statement of the case;—then the sentence of an indignant world will be uttered in thunders, which will roll and reverberate for ages after the present actors in human affairs shall have passed away. If the People of the United States, and those who covet Nabol's vineyard, the world will assuredly place them by the side of Nabol's oppressor. Impartial history will not ask them, whether they will feel gratified and honored by such an association. Their conduct to the arrangement will not be necessary.

The motions of the earth in its orbit are not more certain. It has been truly said, that the character which a nation sustains in its intercourse with the great community of nations, is of more value than any other of its public possessions. Our diplomatic agents have uniformly declared, during the whole period of our national history, in their discussions with the agents of foreign powers, that we offer to others the same justice which we ask from them. And though, in times of national animosity, or when the interests of different countries clash with each other, there will be some temporary suspensions, and every nation will, in its turn, be charged with unfairness or injustice, still, among nations as among individuals, there is a difference between the *precious* and the *idle*; and that nation will undoubtedly, in the long course of years, be most prosperous and most respected, which most sedulously cherishes a character for fair dealing, and even generosity, in all its transactions.

There is a higher consideration still. The Great Arbiter of Nations never fails to take cognizance of national delinquencies. No sophistry can elude his scrutiny; no array of plausible arguments, or of smooth, but hollow professions, can bias his judgment; and he has at his disposal most abundant means of executing his judgments. He has, indeed, a power, and a right, to declare his abhorrence of oppression in every shape; and especially of injustice perpetrated against the weak by the strong, when strength is in fact made the only rule of action. The people of the U. States are not altogether guiltless, in regard to their treatment of the aborigines of this continent; but they cannot as yet be charged with any *systematic legislation* on this subject inconsistent with the plainest principles of moral honesty. At least, I am not aware of any proof by which a charge could be sustained. Nor do I, in these preliminary remarks, attempt to characterize measures now in contemplation. But it is very clear, that our Government and our people should be extremely cautious, lest, in judging of the Indians, we should not be swayed by our own judgment into effect with a strong hand, we fear the displeasure of the Most High. Some very judicious and considerate men in our country think that our public functionaries should stop where they are; that, in the first place, we should humble ourselves before God and the world, that we have done so much to destroy the Indians, and so little to save them; and that, before another step is taken, there should be the most thorough deliberation, on the part of all our constituted authorities, lest we act in such a manner as to expose ourselves to the judgments of Heaven.

I would have omitted this topic, if I could suppose that a majority of readers would regard its introduction as a matter of course, or as an affectation, rather than an embellishment. But in deliberating on it, it is most important, and should be more heeded, than all other considerations relating to the subject; and the people of the United States will find it so, if they should unhesitatingly think themselves above the obligation to *do justly, love mercy, and walk humbly with their God*.

I close this introductory number, by stating what seems to be the present controversy between the whites and the Indian Tribes of the South Western States: I say the *whites*, (that is our country generally) because certain positions are taken by the State of Georgia, and certain other claims by the States of Alabama and Mississippi. The Indians do not admit the validity of any of these positions or claims; and if they have a perfect original title to the lands they occupy, what title can they never forfeit? The Indians, in their case, cannot be affected by the Charters of Kings, nor by the acts of provincial Legislatures, nor by the compacts of neighboring States, nor by the mandates of the Executive branch of our National Government.

The simple question is: *Have the Indian Tribes, residing as separate communities in the neighborhood of the whites, a permanent title to the territory, which they inherited from their fathers, which they have neither forfeited nor sold, and, which they now occupy?*

For the examination of this question, let me call a case of a single tribe or nation be considered; for nearly the same principles are involved in the claims of all the Indian Nations.

The Cherokee contend that their nation has been in possession of their present territory from time immemorial; that neither the king of Great Britain, nor the early settlers of Georgia, nor the State of Georgia after the Revolution, had any title to the lands of the Cherokee, or any sovereignty over the Territory, and that the title to the soil and sovereignty over the Territory have been repeatedly guaranteed to the Cherokee, as a Nation, by the United States, in treaties which are now binding on both parties.

The Government of the United States alleges, as appears by a letter from the Secretary of War, dated April 18, 1829, that Great Britain, previous to the Revolution, "claimed entire sovereignty within the limits of what constituted the thirteen United States; that all the rights of sovereignty which Great Britain had within said States became vested in said States respectively, as a consequence of the Declaration of Independence, and the Treaty of 1783;" that the Cherokee were not permitted to reside on their lands of the United States; that their exercise of sovereignty was denied to them; and that the Cherokee, as a Nation, were not entitled to any title to the soil, or to the soil and sovereignty over the Territory, till the State of Georgia should fitly be admitted into the Union.

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This is a summary of the positions taken by the Secretary of War; and, though not all of them expressed in his own language, they are in strict accordance with the tenor of his letter.

In my next number, I shall proceed to inquire, *What right have the Cherokee to the lands which they occupy?*

In the mean time, permit me to use the signature of that upright legislator and distinguished philanthropist,

WILLIAM PENN.

THE BURMAN MISSION.

The Rev. Mr. Boardman, in a part of his Journal of last summer, published in the Am. Bapt. Magazine, states, that a Burman by the name of Moung Bo, and a Chinese named Kee Keang, give strong indications in their conduct and conversation, of genuine piety. Several others appear so far seriously impressed, as to make them desirous to listen to the preaching of the gospel. Mr. Boardman represented to them the importance of considering the evils and persecutions to which a profession of faith would expose them, assuring them that "he is no disciple, who believes to-day and denies to-morrow!"—The genuine friend of Christ embarks his all, when he enters on the Christian voyage; and he makes no provision for a retreat. In conversation with the Burman, he exhorted him, before he considered himself a Christian, to examine the subject with deep attention. He replied, "I have examined, and my mind is decided. I will no longer worship the pagodas or the images; and if my countrymen, my neighbors, my relations revile me, let them revile; if they kill me, let them kill. I shall go to God, and with Jesus forever. The present life is short, the future is eternal."—A spirit of inquiry is prevailing amongst the people; and the conviction is obtaining, that the religion of Gaudama, or idolatry, is a deception. Some of the Burmans, however, are violent opposers; and they seem incensed against those of their countrymen, who listen to the preaching of the gospel and renounce idolatry.

Ch. Watch.

COPTIC BISHOPS IN UPPER EGYPT.

The April number of the Missionary Register for the present year, contains a long and highly interesting extract from the Journal of the Rev. Mr. Lieder, while travelling in Upper Egypt. From that part which gives an account of his intercourse with the Christians, we take the following.

"I feel myself now enabled to give you an accurate list of the Bishops of the Copts in Upper Egypt; and have to correct that which I gave in my Journal in the Faïoum.

One Bishop travels between Cairo and Benisouf;

a second resides in Melawi; and to his diocese

Mime belongs; a third resides in Semabou, a fourth

in Manfelout, and a fifth in Siout; and under the

direction of this last, Abutig has been now for eight

years; in Girge, the sixth Bishop resides, and has

Akmin under his jurisdiction; the seventh at Ghous,

and has charge of Kene; and the eighth at Negade,

and in charge of Esme. Besides these Bishops,

there is one in the Faïoum; and two or three reside

in Cairo, as counsellors to the Patriarch."

DEFERRED ARTICLES.

Liberia.—A friend suggested to us the other day, the utility of preparing a number of tracts, for circulation among our free colored population, setting forth the advantages of emigration to Liberia. The efforts anticipated are, I. Increasing the number of those desirous to emigrate, and from whom the most worthy and promising might be selected.

2. Inducing the few who have property to emigrate at their own expense, and others to acquire property for that purpose.

3. The moral effect of placing before their minds and their children, to be obtained by virtue and intelligence.

These subjects are needed, because few of those

who can read, even read newspapers; and because tracts

might be so written, as to be peculiarly adapted to

the wants of the colored population.

Vt. Chron.

BIBLE IN MADAGASCAR.

We learn from a letter in the Extracts of Correspondence of the British and Foreign Bible Society, just received, that the missionaries of the London Soc. are now engaged in printing an edition of 1,000 copies of the Old Testament and 3,000 copies of the New, in the Malagasy language. "The whole" say the missionaries "may be put into immediate

circulation amongst those who have been already taught to read." The British and Foreign Bible Society have granted an adequate supply of paper, and the missionaries are carrying on the work with all practicable despatch, as the political state of the country is such as to render it somewhat doubtful whether they will be suffered to continue their labors.

Twenty years ago, this island, equal in extent to France, was almost unknown to Europeans, and its inhabitants, 4,000,000 in number, were without a written language, and without one ray of Christian light. In 1810, the English took possession of a part of the island, in 1818, the first Protestant missionaries landed there, and now, if they shall be compelled to retire, the good which they have accomplished in reducing the language to writing, teaching thousands of the youth to read and write, and in preparing for their use a large edition of the best of books will be an ample reward for the labor and expense which have been incurred in accomplishing it. Seed is sown which must grow and flourish and bring forth fruit to the joy of the whole island. How rich, how sure is the harvest of benevolence!

N. Y. Obs.

Prayer Book.—On the propositions to alter the Episcopal Prayer Book, the Convention did not agree. That of Georgia, and that of the State of Conn., Vt., and S. C. have rejected them in full. That of Delaware has approved them in part, and rejected them in part. Those of N. Y., N. J., and Penn, have not yet voted on them. The General Convention of the Episcopal Church in the U. States, was to assemble August 12, in Philadelphia.

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Prayer Book.

This eccentric gentleman is exciting a most uncommon attention in Scotland. In Dumfries and its neighborhood his appearance is said to have produced a strong sensation amongst all ranks. On Saturday evening, June 18, he preached to a crowded congregation in St. Michael's Church; on the next day, he delivered two discourses, without intermission, to multitudes assembled in the play ground of the Academy; and on the evening of the same day his address was as large a meeting in the church-yard of Holywood; and on the Tuesday following he preached at Duncore. It was supposed his hearers on the Lord's-day, in each exercise, were not less than 12,000. His subjects are—the immediate downfall of Popery—the near approach of the Millennium, with the personal presence of Christ on earth—the odious doctrine of the sinful human nature of Christ—and the redemption of the terrestrial globe, with *all its animals, reptiles, vegetables, and minerals*. His great popularity probably arises from his peculiar singularities, the unbound confidence with which he asserts his strange theories, the excursive flights of a rich and ingenious imagination, and the impressiveness and beauty of his prayers. It is, however, wonderful that he maintains this ascendancy, so egregious and absurd are some of his opinions.—Chr. Watch.

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Prayer Book.

Silliman's Journal of Science and Arts, we are happy to learn, has received a handsome accession of subscribers since his late appeal to the public; and we hope that the number will be greatly increased. It is a work of rare excellence, and it takes the lead among scientific periodicals in this country, cannot fail for want of patronage, without inflicting a disgrace upon Americans which they would be unwilling to bear.